





# St. Michael's

81 St. Mary St., Toronto, Ont. MSS 1J4

University of St. Michael's College Newsletter/Vol. 19/no. 1/Spring 1981



## Father Laurence K. Shook Honored at St. Michael's Convocation

The Senate of the University of St. Michael's College determined at its April Meeting to award the degree of Doctor of Sacred Letters, *honoris causa*, to Father Shook. The degree was conferred by the Chancellor, His Eminence Gerald Emmett Cardinal Carter, at the Con-

vocation held in St. Basil's Church on November 29, 1980. The Board of Directors of the Alumni Association, through the 'Newsletter' extends to Father Shook, on behalf of the 12,000 Alumni of St. Michael's, our warmest felicitations.

## Address

Eminent Chancellor, Your Honour, Chancellor Ignatieff, President Swan

First, let me express simply and straightforwardly, my appreciation and pleasure at being part of this formidable Convocation.

I am particularly happy to find myself once more associated with Father Tillard. The two of us worked together in 1967 organizing the Congress sponsored by the Canadian Bishops to mark the Centenary of Canada. Father Tillard was particularly valuable to the organizing committee because he was himself so deeply involved, so completely knowledgeable, about the nature and degree of the impact of new secularization on sacramental theology generally, and on the theology of the religious life particularly. Well remember Father Tillard's paper, during that Congress. Having read his paper and stated his opinions, he was hotly pursued by his cane which consisted of Etienne Gilson, Pere Chenu, Soeur Jeanne D'Arc, Archbishop Flan and the redoubtable conferee of Father Tillard, Pere Edouard Schillebeeckx. I was impressed at the time by the dignity and learning with which Father Tillard dealt with his adversaries. This is said of myself, as a scholar's theologian. And it was and is a credit to marking

To you young men and women who are receiving earned degrees today, I want you to know that I am blessed to be with you. I respect deeply your decision to sharpen the edge of your intellectual powers on the whetstone of God's word. It is actually for this that I thank you first. I thank you, also, of course, for the varied service you will render to the People of God in whatever capacity you work for them. I also want you to know as I turn now to talk about theology in St. Michael's before your time and situation, that I believe your course in University theology is, in the long run, much the better.

What is the story of theology in St. Michael's? From 1852 when the College

Continued on Page 2

# *Address — continued*

Continued from Page 1

was founded, until about 1890, theology was simply that to be found in any classical college. The classical course in St. Michael's consisted of the following: elementa and grammatica for younger boys, for elder ones, the traditional four years of Belles Lettres, Rhetoric, and first and second philosophy. These names only designate the subject emphasized in each year but, there was also in each some mathematics, some science, and a lot of religion. The religious study given can hardly be called theology in any formal sense. The college was recognized by the Church as a Little Seminary, that is, as offering the prerequisites for entering theology, and the daily routines contained hours for prayers and services. Most of the students were boarders, and a high percentage entered seminaries. Some of the teaching masters read theology privately under one or more of the college priests. Most students on leaving the College, went to

a Grand Seminary in Montreal or Quebec or in Europe, for their theology.

After 1890, there was talk about opening a seminary or theologate in Toronto. St. Michael's was worried about this because it was sure to mean that the theologate would include its own Little Seminary or philosophy course — a step which could only reduce the College enrolment. This worry was one of the factors that stimulated the College to look for ways and means to become a university college rather than remain a classical college. It led St. Michael's to what can now be called its *Project I*: to locate the College in the University of Toronto, which came about between 1906 and 1910. Good as this was academically, it placed the College in a university that had the strange and unusual limitation of not being able to confer degrees in theology. In effect, for over forty years, there was no theology in its own right in St. Michael's. The archdiocesan seminary — St. Augustine's — became a reality in 1913. It was a good

seminary and attracted some distinguished professors and many students. Seminaries opened elsewhere too: St. Peter's in the Bishop's House in London in 1912; Holy Heart in Halifax about the same time. The Basilians established their own little scholasticate. This always remained close to the College; the scholastics lived there, studied there and took all their university work in the University of Toronto. The attachment thus produced over many years, brought St. Michael's constantly closer to the spirit of its *Project I*, the more so after September 1950 when the High School was removed from the downtown campus to St. Clair Avenue.

In 1929, the College undertook its *Project II*: It opened its Institute of Mediaeval Studies. This Institute was first planned as a School of Philosophy. Thus, in the twenties, important Louvain professors, Maurice De Wulf and Father Leon Noel, began to visit St. Michael's and Dr. Gerald B. Phelan joined the faculty. This project was diverted into specifically mediaeval studies by Etienne Gilson when he founded the Institute in 1929. There was, from this time on, some theology in St. Michael's within the larger context of mediaeval studies. The Institute itself, however, was no more a theological than it was a philosophical institute. It provided, however, an important foothold for Christian studies on the campus by reason of the place of theology as queen of the sciences in mediaeval universities. The Institute, though a successful project, was a costly one and may have delayed the arrival of theology as such to this campus until the 1950's.

My presence on the programme today is not to be attributed to my being a theologian; I am not. It is because in 1954, I made theology possible in St. Michael's by having, with the help of one of the best legal minds in Ontario, the Honourable Arthur Kelly, the Government of Ontario amend the original (1855) Bill of Incorporation by adding a clause providing for the granting of civil degrees in theology. This was done, in the first instance, so that the students of St. Basil's Scholasticate and St. Augustine's Seminary, who already held a B.A., could enroll in St. Michael's during their theological course, take a second and advanced degree in theology, enabling thus their respective schools to receive federal grants on their behalf, equating the position of these schools with the Protestant and Anglican schools on the Toronto campus. The hurdle here for St. Michael's was whether the Church would tolerate its entry into the field by the civil route. This had not been done in Canada,

*Continued on Page 3*

## **Professor McLuhan Dies**

Perhaps no event in St. Michael's history has received more coverage than Marshall McLuhan's death. He was the most universally known Canadian and the *Newsletter* can only echo what the world already knows. This notice is not news; it is the simple recording of regret and the

declaration of pride that Marshall McLuhan was a St. Michael's man. He added greatly to our history. As a nostalgic voice of St. Michael's, the *Newsletter* can only record her profound sense of loss. Another of our giants is gone.

# *Address – continued*

Continued from Page 2

nor in the United States. Degrees in theology were always given in the first instance by conferral charter.

I remember vividly the circumstances of clearing this legal action with the local Church. I was hesitant, even fearful about bringing it up with Cardinal McGuigan. The appointment with him was an unusual one. I attended, that spring, the centenary celebrations at St. Francis Xavier University, and travelled to Antigonish by train. The Cardinal was aboard the train, riding in the private car provided for him. I met the Chancellor and made an appointment to see the Cardinal in his car at the back of the train, saw him, and told him what I wanted. He thought for awhile then said:

"If you can carry out the plan, the seminaries of Canada will be indebted to you. Go ahead, get your civil powers to confer degrees. Ask no one for permission. If your plan works, nobody is going to object to it." This was 18 years before Vatican II. The amendment to the old St. Michael's College Act was passed in the spring of 1954 and was approved. Your Honour, by one of your esteemed predecessors, in September 1954, on St. Michael's Day, St. Michael's held, right here in St. Basil's Church, its first theological Convocation. Father Walter Prince, for St. Basil's Scholasticate, and Father Vincent Keating for St. Augustine's, the two deans, made all the arrangements.

There is no incentive like success. Having won the right to confer degrees in theology, the next step was to obtain for St. Michael's a full University Charter, bringing it in line with Victoria and Trinity. In February, 1958, the new University of St. Michael's College Act was passed and became effective in July of that year, just before both my appointment as Superior, and the fleeting moment of my new university presidency came to an end. It was following this, when Father Kelly became the President of St. Michael's, that Project III of St. Michael's College, the erection of its Faculty of Theology under the terms of the new Act, became a reality.

I cannot stop without a few words about university theology. In my opinion, theology is a discipline and a science and properly belongs in the university where it was to be found in the Middle Ages as the primary discipline. Wherever theology has been, it has never been comfortable, nor is it comfortable in our day. It has to share the constant and continuing problems of the two great institutions with which, and in which it works: the Church and the University. As a science, it is not the creature of either. It is a valid science and based on principles

desiring to its own nature. In the practical order, however, it has to heed the guidance of the Church and it has to obey the just prescriptions of the University in which it resides. The discriminating Christian will recognize these practicalities for what they are – practicalities.

What theology properly does from within the Church and within the University is to confront the God-given minds of men with the basic questions and questions of faith. Worthy of the Creator who, Himself, gave minds to men.

The Faculty of Theology here is still very young, and most of its problems have been growing pains. It is a good school of theology and has won respect among its peers and in the Church. One of its professors, the Reverend Walter Prince, was, this very fall, placed by the Holy Father on his own International

Council of Cardinals. Then, in 1969, a Canadian, M. J. C. Dunn, CC, was appointed Archibishop.

Since my last address to the faculty here, in the creation of this faculty, we have had nothing to do with its implementation. I want to say, right now, to my immediate successor in St. Michael's, Father John Kelly, who, I am sure, has contributed much to this Project of St. Michael's College, I want to say, "Please to his successor President Swanson to the professors and students in the faculty today, who are the men and women who have effectively transformed St. Michael's into a true University in its own right. I want, lastly, to say, "Please to our present Chancellor, Cardinal Carter, and to his predecessor, Archbishop Peccozzi, for their intelligent, informed and sympathetic supervision and oversight of their University of St. Michael's College."

## **Principal Lawrence E. Lynch, CM The Order of St. Gregory**

On the evening of January 8th, 1981, Principal Lawrence E. Lynch was invested by His Eminence Gerald Emmett Carter as a Knight of the Order of St. Gregory. Professor Lynch was recommended for this honour by His Eminence and Pope John Paul II named him to it. It was a moment of justifiable pride for the entire St. Michael's Community.

Few people have been as dedicated to St. Michael's as Lawrence Lynch. His association extends back over fifty years

and there is no face more familiar with which he has not been associated. No one has been more conscientious than St. Michael's in vocation to serve the Church. Anyone who has known Lawrence Lynch will know that his loyalty to the Church has been total and self-sacrificing. It is a fitting tribute to our Province that the heads of the local Church and of the Universal Church recognize the contribution he has made to both. The Church has expressed the gratitude which St. Michael's feels for one of her most distinguished sons.

# Getting Into St. Mike's

The St. George Campus of the University of Toronto has always been the most exclusive academic society in Canada; never more so than now. To get on the St. George Campus, every applicant must have grades substantially above the minimum admission standards. There is a campus quota for Arts and Science and it is exclusively by adjusting annually the entrance requirement that the quota is controlled.

That is, however, only part of the problem of getting into St. Mike's. The University admits approximately 2,500 into Arts and Science each year. The next problem is to distribute them among the Colleges. There are seven Colleges on the St. George Campus. They are far from identical and there is no way that the distribution problem can be solved by dividing 2,500 by 7.

In the first place, the student is invited to make a choice — seven in fact — since he / she must list College priorities. In the second place, all the Colleges must bargain with each other to establish a College quota. The problem of matching student choice with the assigned College quota is a major factor in producing grey hairs and lines and wrinkles in Registrars' heads and faces. St. Mike's is in the difficult position of trying to manoeuvre a larger quota each year. In the past three years, the number of applicants who put St. Mike's as their first choice of College has increased by

nearly 500. We have reached a point where accepting first choices has become a nightmare.

If you have read this far, perhaps a few other elements in the nightmare may be of interest. There are, roughly, four areas of academic interest to students: Arts; Science; Social Science; Commerce. The University leans toward College quotas for each of these areas. This, of course presumes that within the College quotas there is an identical pattern of student academic interest. This is far from true. College quotas and academic area quotas do not mesh. What is the consequence? In certain areas, Arts for instance, St. Mike's is forced to raise the already high St. George requirement to control the quota St. Mike's is allowed for this academic area. In the current year, a Science student was admissible to St. Mike's with grades 3% lower than an Arts student.

Quotas and grades, varying standards between Colleges for different academic areas, these are the issues with which our Registrar must deal annually. The system does not do a good job with regard to first choices of College or academic area on the part of the students. It is a major cause of disaffection on the part of the alumni whose sons and daughters do not succeed in gaining entrance to St. Mike's. That distress is shared by the College which

very much wants St. Mike's to be a family tradition.

What does the College do? First, it recognizes that to maintain standards, high entrance requirements are necessary. This is the only surety that Alumni can continue to be proud of their degrees and the only guarantee that a superior education will be available for their children. Second, it spends considerable energy and time in ensuring that College quotas and academic areas quotas are as favourable as they can be made in order to accommodate students and parents who make St. Mike's their first choice of College. Third, we have an annual review of all students who meet the St. George Campus requirements but whose averages, because of their choice of academic area, may not gain them admission to St. Mike's. This review includes an academic genealogy; are they children of Alumni? If that answer is 'yes' it is now our policy that every effort will be made to admit them. Rest assured that St. Mike's wants the qualified sons and daughters of Alumni in the College.

There is one thing that the College needs from Alumni who have children with admission problems: COMMUNICATION. Best of all, have the applicant see the Registrar. There are many students currently registered in St. Mike's who would not be if they had not seen and talked to the Registrar.

J.M.K.

## Varsity Fund 1981

This article will try to deal with the reality of change as it affects both the U. of T. and St. Mike's. It will deal with a period of twenty years. It will be limited by facts and these facts will be the basis for setting the St. Mike's Varsity Fund objective for 1981, an objective which was jointly reached by the College administration and the Directors of the Alumni Association.

The facts: (1) In twenty years, government funding of university education in Ontario has plunged from being the highest in Canada to being either eighth or tenth. Even the Minister of Colleges and Universities admits it is no better than eighth. University officials maintain it is tenth.

(2) Fifteen years intervened between the National Fund and Update. Update finished in 1980. Stage II commenced in January 1981.

(3) Twenty years ago, the Varsity Fund was politely characterized as being "the margin of excellence". Today, that "esse bene" resembles more the struggle for survival. Twenty years ago, St. Mike's,

almost alone, introduced the note of urgency. Today, that note is voiced by the full chorus of university constituencies.

(4) Five years ago, St. Mike's "froze" its Varsity Fund at \$120,000 to insure that every extra dollar would go towards our Update project. Our objective was to have \$850,000 for this project by 1981. Because Library costs escalated well beyond the rate of inflation, we had to remove several "margins of excellence" from our Varsity Fund to maintain the Library on the 1975 scale. Inflation has destroyed the estimates of our Update project. They are now projected at \$1,260,000. A cautiously cheerful note can be sounded here. If all breaks well, we may have that extra \$410,000 by August. Update has been a success and the money on hand has not been idle.

(5) Twenty years ago, the large majority of university administrators in Canada did not look to Alumni as a principal source of support. This was not the Canadian way. Today, provincial policies tell university presidents that it must become the Canadian way. It is not

an option; it is a necessity.

(6) As St. Mike's gets ready to expand its facilities, there is some down-to-earth reckoning of the magnitude of the undertaking. 121 St. Joseph Street is twice as large as Carr Hall — about 35,000 square feet. The U. of T. maintains that it will be unable to adequately fund its upkeep while her own physical plant deteriorates because of the neglect imposed by underfunding. The Alumni Directors assured the College that they would try to maintain the Varsity Fund at the level necessary to supply the shortfall. They also strongly implied that the new facility should be named Alumni Hall since it has been, and likely will continue to be, an alumni project.

With these facts as a basis, herewith the proposal for Varsity Fund 1981: To maintain Varsity Fund at the level reached by Varsity Fund-Update in 1980, \$230,000. Some major donors made, and fulfilled, substantial five year pledges during the Update campaign. Whatever diminution is occasioned by the ter-

Continued on Page 5

# *Varsity Fund 1981 continued*

*Continued from Page 4*

mation of these pledges will be made up by a concerted effort to encourage a major increase in the number of donations. Wider participation is certainly possible, it is, indeed, an urgent need. A further 1,000 contributions of \$25 will make the difference. This is less than dinner for two, minus cocktails, in downtown Toronto.

How will the \$230,000 be used? The first effort will be to remove the "freeze" imposed five years ago. \$100,000 will be assigned to the Library (up from \$82,500); \$40,000 will go toward Alumni Affairs (up from \$32,500). Among other things, it costs about \$10,000 to publish and mail the "Newsletter" twice a year; staging Reunions cost about \$8,000; two people work full time on Alumni Affairs.

(We'd be completely lost without our volunteer senior graduates who help with our Alumni records), there is a mountain of work, and considerable cost, in keeping up with the changing whereabouts of Alumni; computer filing is inescapable (at about \$5,000). The \$40,000 is a bargain and it cannot be "extracted" from the College revenues. The College brought Bioethics to the Campus, Christianity and Culture, Celtic Studies, and a host of lesser ventures, and all without either government or university funding. These are our current "Academic Initiatives". No area needs relief from the freeze more than this. We propose to assign \$20,000 to these. This is a major escalation from \$5,000, and it is a good illustration of how the vitality of the College depends on Alumni support.

The remaining \$70,000 will go to the upkeep of 121 St. Joseph Street; all the more reason that it be named ALUMNI HALL.

St. Mike's is generously supported by 2,000 of our 12,000 Alumni. We really do need the help of the other 10,000. Some seem to think that only large gifts are acceptable, not so. Our major thrust from now on, since future success depends on it, is a crusade to enlist new donors.

We are also supported by many Matching Gifts from Corporations and Companies. You can help St. Mike's greatly if you make sure that your gift can be matched by the company you work with and for. They seem pleased to do it. Please give them the opportunity.

## Scholarships at St. Mike's

This year ushered in a new annual feature of St. Michael's College life. On the feast of St. Michael, the Mass officially inaugurating the new year was followed by a Reception at which those who had won Entrance Scholarships were recognized. This event was a rather spontaneous witness to the fact that the Scholarship Programme at St. Michael's had reached the age of maturity. St. Michael's entering students had won 20 University of Toronto scholarships, nearly three times as many as the average in preceding years. These were in addition to 64 St. Michael's College Entrance Scholarships. There were scores of other entering students, all of scholarship calibre, for whom the College could not

provide scholarships. No one was awarded a Scholarship who did not have a high A- average. An A average is not, as yet, adequate to merit a scholarship in either the University or the College.

While "mature but still imperfect" describes the current status of the Scholarship Programme, one other apt characterization would be "different". For generations, St. Michael's had no funded scholarships. Now, all scholarships are funded. The former method of awarding scholarships was simple remission of fees. The new method is to supply the funds to pay fees.

The new method was begun in the Centennial Campaign of 1952. The \$150,000 set aside nearly 30 years ago has been paid out in scholarships many times over and is still going strong. For several years the Varsity Fund supplied substantial funds for scholarships. Good example can be infectious and, in this case it has been. Our Scholarship Programme has been brought to maturity because it has been nurtured by friends. We can cite only a few.

Mr. Charles Luther Burton's legacy has been, for over twenty years, the source of the C. L. Burton Scholarships. Their number and value has increased annually. Mr. Burton was a friend of Father Charles Lavery. Mr. Burton's daughter, Mrs. Dorothy Graham will be remembered by St. Michael's students since she has maintained an active interest in these awards.

Dr. Charles Knowlton brought the William Corney Awards to St. Michael's. These also have increased in number and value. Dr. Knowlton, for a long time, was physician to both faculty and students of

St. Michael's. Through his good offices, St. Michael's academic health will be looked after for generations by the William Corney Awards. Both Mr. Corney and Doctor Knowlton have been outstanding benefactors.

Miss Aileen Larkin, friend to Cardinal Flahiff and Monsignor Phelan also left a substantial bequest for Scholarships. Some of these go to theological students, the bulk to undergraduates. Outstanding faculty benefit the College in more ways than one. Mrs. Sadie Pester, lifelong friend of Father McCorkell and Professor Mueller-Carson, also left a substantial bequest for this purpose, as did Miss Genevieve Khoury.

However, the Scholarship Programme is a distinctly ongoing affair and is not due exclusively to bequests. The College is in debt to many who continue to make annual and generous gifts to the Scholarship Fund. Prominent among these are Mr. Stephen Roman, Mr. Harold Murphy, Dr. Bill James, Dr. Louis Benzoni, Mr. Jack Brent, Mr. Tom Bradbury, to mention but a few. Many from the St. Michael's legal fraternity, Mr. Justice Arthur Kelly, Mr. Don McDonald, Mr. Vince Pegan among them, have directed many a gift to St. Michael's for this purpose. Without a large band of friends, our Scholarship Programme would never have reached maturity. It is gratifying to note that the number increases each year. This year, we have received from the Capital City Alumni Branch (Albany, New York) a fund to establish a further award to bear Father McCorkell's name; still another came

## *Varsity Fund '80*

Hearty congratulations are in order to all the S.M.C. Alumni who have helped to make our College the fund-raising "wonder" at U. of T. over the past five years. Our goal of progressing from \$120,000 to \$230,000 in five years was extremely ambitious considering that our alumni numbered fewer than 10,000 when the Update campaign started in 1976. As the number of graduates increased during this period, so did the number of donors and the size of the average gift. Our 1980 goal of \$230,000 was our most ambitious target to date and the largest of any U. of T. constituency, even those colleges and faculties with substantially more known alumni. This successful effort needs to be acknowledged and applauded.

P.H.

*Continued on Page 6*

# The Homecoming '80

September 1980  
Well every scattered family members return to St. Michael's to see what John-Eccles has done to the place. The old schoolies, what everyone else is doing. Friday evening, October 3rd, about 150 graduates from as far away as Hong Kong, N.Y., North Halifax and Mississauga gathered around the piano in the Brennan Lounge to welcome friends and gossip about the new and old add-ons to, and changes in the St. Michael's family. Saturday night, Schmidt, St. Michael's Julian Society are they boys and the boys go together for beers, brews and brew, as the St. Michael's game proved, once again, all the Alumni are still in pretty good shape. Saturday evening 260 people sat down to dinner featuring the grads from 1955, 1970 and 1975. The old cafeteria used to make a real hit. Later brought us up-to-date news and views on our Alma Mater. The magic years of our life — the places travelled and songs we sang. It was a night to remember.

smal hours. Sunday morning, many attended the alumni-student Mass and afterwards bid farewell over coffee and donuts.

Memories? Some were lucky enough to buy a St. C Homecoming mug (by the way, there are still plenty left), others have photographs of faces which really haven't changed that much, still others have that fabulous warm feeling of a strong bond between friends that time and distance cannot take away.

A special thank you to the Homecoming Committee who made everything run smoothly; Valerie Carroll, Maureen Sheed, Marcelle Sorbara and Patricia Kay. Eddie Gladwell, Alumni Secretary, was responsible for overall co-ordination and we are all indebted to her.

Ken Gibbons once wrote, "I am part of a that have met. I think he must have visited St. Michael's. Thanks St. C."

Catherine Larkin,  
Homecoming Chairperson

## St. Michael's Scholarships

Continued from Page 5

John E. Cormier to bear the same name. In 1950, 1350 Bursaries were given. We have come a long way since 1950. What a strange way to go! We are to expand our programme in an attempt to help students still further if we hope to make the big leagues. Colleges are in fact small communities of scholars' and scholars remains the essential description of the student at St. Michael's. The scholars are both senior and junior, faculty and students. No university in Canada can boast of an array of senior scholars comparable to that of the U of T. The scholarship programme is to insure that the best young minds have access to them. Scholarships play a major part in the most vital of university activities, the mutual challenge between seasoned and budding intelligences. Every university

## St. Michael's Scholarships

acknowledges that the presence of highly gifted students is essential and they try to attract them. The world of scholarships is a highly competitive one. Progress is the key to survival in the St. Michael's efforts to survive.

Editor's note: Scholars develop in St. Michael's, many who do not receive scholarships on entrance earn them while in course. There are nearly as many In-Course Scholarships as there are Entrance Scholarships. Moreover, once a student has gained entrance to St. Mike's, we make every effort to maintain a cherished tradition — a bursary programme for the less affluent. These are frequently the most worthy students here, and the most grateful. If anything, the Bursary Programme is the more mature. We suspect it is the best in the University.

# *Up The Cets*

A major breakthrough in a new field in the Humanities has taken place at St. Michael's College, University of Toronto. The introduction of a Major and Minor Programme in Celtic Studies, which was approved recently by the University of Toronto, will mean that Canada will join several European countries in being in the vanguard of this developing field.

The Programme, which will come into operation in September 1981, will combine courses from the disciplines of archaeology, art-history, literature, anthropology, history and music in order to explore the development and expression of Celtic civilization from 800 B.C. to the present day. In this comprehensive exploration — which has not been possible until the recent development of the modern sciences — the St. Michael's College Celtic Programme represents an important advance and innovation in that no other University in Europe or North America — not even in the Celtic countries themselves — has ever addressed itself to the task of providing a complete overview of Celtic civilization in all its aspects.

Some of the core courses in the Programme will be taught by St. Michael's College staff or on an annual basis, particularly Dr. Anne Dooley whose appointment last year was made possible in part by the St. Michael's College Foundation. The other courses will be offered by a rotation of distinguished international scholars from Ireland, France, and Great Britain who will come to St. Michael's College for one

term each and offer a full course in the area of his specialization. Over a period of three years the full range of areas integral to the Programme will be covered. The Governments of the European countries concerned have agreed to pay the salaries (and fringe benefits) of the Visiting Professors for a period of six years. A further £8,000 per annum (for travel, accommodation, and expenses of the Visiting Professor) is required in order to make the Programme a reality. The successful negotiation of the arrangements with all foreign governments, conducted by Professor Robert O'Driscoll of St. Michael's College, represents a contribution of over \$300,000. Arthur Kruger, Dean of the Faculty of Arts and Science, articulated the response of the University of Toront: "Professor O'Driscoll has performed a miracle . . . Congratulations to St. Michael's on this significant achievement not only for the College but for the University."

The new Programme in Celtic Studies at St. Michael's College marks the culmination of twelve years of preparatory planning, during which period a series of dramatic, musical, artistic, and academic presentations explored, on the instructions, how best contributed to an understanding of Canada's Celtic heritage. A much-cherished idea, it was born in the minds of the founders of the College, and has been nurtured by successive Presidents and Deans.

Contact Professor J. G. Dr. A. H. Cooley at the above.  
Editor's note: This is the last issue. Subscriptions will be accepted in the usual way through the Academic Institutional or M.G. University Fund.

On August 12, 1960, Father Walter Principe, C.S.B., a professor at the Pontifical Institute of Medieval Studies was appointed by Pope John Paul II to the International Theological Commission.

In response to a brother's request the first Synod of Bishops, "Pope Paul V" established this Commission in 1633, to assist the Holy See and especially the Sacred Congregation for the Doctrine of the Faith in examining more important questions of doctrine. The Commission is composed of no more than thirty theologians of different schools and nationalities who are appointed for a five-year term and who meet in plenary assembly at least once a year.

Father Principe was born in Rochester, New York where he graduated from the Aquinas Institute, before entering the novitiate of the Congregation of St. Basil in 1940. After completing an honours course in Political Science and Economics, he received his B.A. from the University of Toronto in 1946. He was

Father Principe looks forward to meeting with fellow commissioners from various countries, each of whom will come to Rome with his own cultural viewpoint. He sees as one of the great problems in the Church of the future "to maintain unity and faith and yet achieve the adaptation of the Gospel to diverse cultures, making the Catholic Church catholic."

# President's Message

Dear Friends,

My sincere wish that the true Spirit of Christmas was found in your homes over the recent holiday season and that you are now well into and enjoying 1981.

As President of the Alumni Association, I have become increasingly aware of the multitude and complexity of problems confronting the College in the 1980's. Many of these problems are common to all universities. There is one, however, which is peculiar to a federated university such as St. Mike's and one which is compounded by the fact that St. Mike's grads have received graduate degrees, or further degrees of some kind, from the University of Toronto. It is the problem of multiple solicitation by the Varsity Fund. The problem becomes greater each year and, during the first year of my tenure of office, it has become a source of confusion, misunderstanding and, even of conflict.

In its infancy, the Varsity Fund was not considered as a remedy for academic starvation. An agreement was easily reached whereby gifts from Alumni who had more than one degree, would go to the College or Faculty of the first degree. In the case of Victoria and St. Mike's unless it were determined otherwise by the alumni themselves, the gifts of these graduates went to their respective Colleges. Multiple solicitation was practically unknown. You received one solicitation a year, this from St. Mike's.

The Varsity Fund is no longer in its infancy and Alumni Annual Giving is

looked upon as one of the remedies for the current academic starvation which besets all universities in Ontario. The Faculty of Arts and Sciences is hurting. It looks for Alumni help. They feel cut off because of the College system. The Faculties of Law, Library Science, Social Work, Medicine, Education, etc and the School of Graduate Studies are hurting as well. St. Mike's grads who hold degrees from such are looked upon as "their" graduates as well as "ours". Multiple solicitation is a by-product of multiple hungers. It is a cause of real concern to the Board of Directors of St. Mike's Alumni Association. Many of our Alumni are upset. Perhaps, if I make a few points clear at this time, future upsets may be avoided.

St. Mike's Varsity Fund sends out mailings at different times of the year. It is quite possible that you will be approached by another constituency before St. Mike's request reaches you. The St. Mike's request will have clearly typed on the Varsity Fund slip "THIS GIFT WILL BE CREDITED TO ST. MICHAEL'S COLLEGE". If this is not on the slip, you have no guarantee that St. Mike's will receive your gift. It is most likely that St. Mike's will not, since the request did not come from St. Mike's.

Your Alumni Directors are not trying to tell you what to do. You are the sole judge of that. You may be prepared to make multiple donations to the several areas of the University where you studied. This

letter is intended to ensure that if you wish to support St. Mike's, you should make sure, and I repeat, that "This gift will be credited to St. Michael's College" is on the Varsity Fund slip which you receive and return.

Have a Happy New Year. Sincerely,  
Carol Hodson.

## U.T.A.A.

The primary aim of the University of Toronto Alumni Association is to encourage alumni involvement in, and to improve the quality of, the ongoing life of the University of Toronto.

The aim is based on the belief that alumni are members of the university community, who, acting individually or in association with others, have a continuing role in the life and governance of the University and development of its ideals, educational or social values, and physical fabrics.

The objects of the U.T.A.A. are to serve and promote the best interests of the university community and particularly matters affecting the common interests of its alumni members. We are all members. As an organization, we are involved in everything from reunions to awarding of scholarships and degrees. Some members are more active than others. As a matter of fact, because of the number in our particular alumni constituency, we presently have four active members on the U.T.A.A. Directorate.

There are six sub-committees into which the Directorate is divided. Our very own Ed Kerwin is chairman of the University Government Committee; Joan Johnston, Chairperson of Internal Organization (both positions carry weighty responsibilities and time commitments, with numerous other sub-committees and individuals); Patricia McGee is involved with the Faculty Liaison sub-committee of the University Affairs Department, and Catharine Larkin is group leader of the Directorate sub-committee of the Internal Organization Committee. Sounds complicated? It really is. However just to be part of it requires little other than some time and effort. Give us, or the Director of Alumni Affairs, a call at Alumni House, 45 Willcocks Street, Toronto (963-2365) and find out how easy it is to be a part of a vital, living organization. Trust us! U. of T. is alive, but maybe not so well. Come on down and put some of that old rah! rah! back into your life.

Catharine Larkin.

Back Row (Left to Right) Cosimo Crupi 7T8, Marty Kenney 7T8, Ed Gal, Bill Gilkinson 4T8, Paul Gilkinson 7T6, Peter Reithy 6T0, Stan Gilkinson (Coach). Front Row (Left to Right) Gord Van Cleef, Paul Harris 7T7, Tyler Higgins (Captain) 7T5, Sean Holman 7T9.

## Grad Baggataway Game

The Boozer Brown football game is an annual fixture of the Homecoming Weekend. Another sport is attempting an annual rivalry between grads and undergrads, lacrosse. The 1979 and 1980 games have set the stage for 1981 which will mark the 50th anniversary of lacrosse at St. Mike's. A special celebration is being planned for this year. The featured

teams will be those of 1931, our first team, and that of 1939 which brought the Dafoe Cup to St. Mike's for the first time. Anyone wishing further information concerning the 1981 extravaganza should contact Paul Gilkinson, 2260 Weston Road, Apt. 915, Weston, Ontario, M9N 1Z1.

# Citation for Father Shook, November 29, 1980

David J. Dooley

"After the passage of so many centuries, the Christian philosopher who thinks or prays, whether he wishes it or not, thinks with the understanding and prays with the heart of St. Augustine and St. Thomas. He owes to them this even more priceless gift, that henceforth his thought can be completely at one with his prayer. Hence it is not necessarily in the silence of a cell nor in the turmoil of a university chair, it is not even necessarily under the vault of a church, it can also be on the shore of Ostia or on the road to Naples that the fraternal presence of these great souls can be felt. For myself, I never rediscover them anywhere so well as on the extreme point of one of those Italian promontories . . . which St. Thomas Aquinas more than once beheld . . . Near at hand everything lies revealed in the clear evidence of its essence and enjoys the peace of its order. Farther off, the glance of the eye moves towards distances so brilliant that they are lost in their own expanse and disappear in the very excess of the light that covers them. What is more beautiful than this earth, this earth on which the source of distinctions is the very same as that of unity? Suspended between the heavens and the sea, some birds look down upon it from on high and glide like angels, until one of them, moving off with a great sweep of wings, answers the call of the sun, mounts, and cutting the blue with his flight and his cry, rises to meet the light." (F. Gilson, "The Idea of Philosophy in St. Augustine and St. Thomas Aquinas").

These words were not written by Father Shook, but they seem appropriate because they were written by a man who has engaged his attention for many years. Yet, initially at least, one may doubt their applicability to him. The turmoil of a university chair, the turmoil of university administration — these have been his lot, during a most turbulent period; he has had little time to contemplate the sunny shores of the Tyrrhenian Sea. Indeed, his own thoughts turned at first to other shores; when he was awarded a Sheldon Travelling Scholarship by Harvard, he intended to study the life and language of Old Norse pagans in Iceland, until prevented by the war. But if he failed to get to Iceland at that particular time, he has failed in little else: almost everything he has done, he has done well; and the variety and scope of his achievements is remarkable.

After attending St. Michael's High School, he entered the College, from which he graduated in Honours English and History in 1932. Three years later, he was ordained. He then went to Harvard for doctoral studies in English, which he completed in 1940. He returned to Toronto to become a member of the

English Department at St. Michael's, and indeed its chairman for a long period of nineteen years. To this period those over-worked words *transitional* and *formative* certainly apply. During his chairmanship the department grew and developed along the lines he established for it. He wanted a good teaching department with high standards, he foresaw the need for the appointment of laymen; he thought that the English Department at St. Michael's would be helped by the maintenance of cordial relationships with other departments of English in the University, and he tried to encourage such harmony and cordiality.

When he became president of St. Michael's College, he pursued virtually the same objectives. In another context, in a radio broadcast he delivered the year he became president, 1952, he asked, "How can we create the conditions of agreement?" Whenever it was possible to do so, he searched for such conditions. His six years as President were years of construction — the building of Carr Hall and Elmsley Hall most notably. But they were also years of construction or reconstruction in other ways. Presenting him for an honorary doctorate during the University of Toronto's sesquicentennial convocation, Robert Greene quoted Father Shook's own words: "Possibly no institution in Canada has been so chaotically put together and its chaos so persistently maintained as St. Michael's." His own endeavours to bring order out of chaos resulted in the passing of the University of St. Michael's College Act in 1958, the Act giving us — among other things — the authority to conduct such convocations as we are conducting today.

After a two-year respite from senior administrative office, Father Shook became President of the Pontifical Institute of Mediaeval Studies in 1960, a position he held for two consecutive terms. He endeavoured to put the affairs of the Institute on a sound foundation, to broaden its offerings, and again to create harmonious external relations — especially with the School of Graduate Studies of the University and with the newly created Centre for Medieval Studies. Under his presidency the special merits of the Pontifical Institute became even more widely recognized than they had been; his own reputation as a wise scholar and administrator in the field has won recognition in many ways, most notably in the present year by his appointment as acting director of the Medieval Academy of America.

But where in this astonishing record of scholarship and administration shall we find the special qualifications we are looking for in terms of sacred letters? Evidently we shall have to turn to Father

Shook's own writings. His early work on Anglo-Saxon charms and riddles, however, may not entirely satisfy our requirement. We might then look at the two volumes he edited on the theology of renewal. His contribution to Canada's centennial was to bring together the most distinguished group of theologians the nation had ever seen; out of the congress came the two noteworthy volumes I have mentioned — but Father Shook edited them he did not write them. Shall we then turn to his history of post-secondary education in English-speaking Canada? A distinguished historian, reviewing with mounting gloom the writing of Canadian history in the 1970's, brightened up considerably when he came to Father Shook's book. He described it as the work of "a man of exceptional ability who has a lively sense of the special qualities of Canadian Catholicism and Canadian culture," and commended it for capturing to an unusual degree the variety and diversity of Canadian life. Such values and virtues, however, are still of the strictly human order. Perhaps only in the monumental work which he has nearly completed, his life of Gilson, will Father Shook meet the stiffest of our requirements.

But this is to be too niggardly in our praise of him. He once said, "We have a big wound to heal — the sixth wound of Christ — in His sundered body. It will be healed when we have done all that love and self-forgetfulness can do to heal it." His own vocation, as we have seen, has been to harmonise and reconcile and conciliate. Another part of that vocation has been to advance the liberal arts studies which are at the heart of university life. He once spoke of the form of living death of the intellect cut off from sources of knowledge; he has also said, "We have been told by Christ that it is the truth which will make us free. It is the aim of true education to make this possible — to give us truth — to give us ideas and principles which lead us to happiness." Within his larger vocation as educator, his special concern has been to remind us of the past. In the words of Etienne Gilson which I quoted at the beginning, he has striven to make us realize that the great souls of the past are indeed fraternal presences offering us intellectual assistance in confusing times. He is a man whose intellect has answered the call of the sun, and risen to meet the light; a scholar of whom we feel that, with St. Augustine and St. Thomas Aquinas and his own master Etienne Gilson, his thought has been at one with his prayer. Therefore, most reverend and eminent Chancellor, I have the honour to present to you Father Laurence Shook, that you may confer on him the degree of Doctor of Sacred Letters, *honoris causa*:

# Father Elliott B. Allen, C.S.B.

As the Newsletter goes to press, we learn of the death of Father Elliott B. Allen, C.S.B. at the age of 59. Father Allen spent most of his life in St. Michael's. He received his honours B.A. in 1946. He was ordained in 1949. He served as a teaching assistant in both philosophy and theology in the early years of his post-graduate work which led to his Master of Arts and Licentiate in Medieval Studies in 1951. He had almost completed his work for the Ph.D. when he was appointed to St. Mark's College in Vancouver. This delayed his

Ph.D until 1968 but, during this time, he honed his skill as a teacher in the University of British Columbia. He remained in Vancouver until 1962, was transferred to Assumption College until 1963, when he returned to St. Michael's. For one who had done most of his graduate work in the thought of St. Thomas, the transition from philosophy to theology was both natural and welcome. From 1963 until 1979, Father Allen was a tower of strength in the Faculty of Theology, and acted as Dean from 1969-1979. During his Deanship the Faculty

grew and diversified. He was one of the principal architects of, and supporters of, the Toronto School of Theology. He will be missed by his theological colleagues both within and outside St. Michael's.

Father Allen was a man of courage. He faced death every day since 1962 when he suffered his first heart attack. He seemed incapable of sparing himself, and the medical skill that kept him going all out until 1979 could no longer cope after that date. For the last eighteen months, frequent hospitalization was his lot. His spirit was never broken but, the heart gave out totally on January 21st.

## ST. MICHAEL'S COLLEGE ALUMNI ASSOCIATION ANNUAL MEETING

**MONDAY, MAY 4, 1981**

YEAR REPS AND ALUMNI WELCOME  
8 p.m. CHARBONNEL LOUNGE  
81 St. Mary Street  
Toronto, Ontario M5S 1J4

**SPRING REUNION  
1981**  
**JUNE 5, 6, 7,**  
**HONOURED YEARS:**  
**1911, 1921, 1931, 1941, 1956**

## Bravo

The Newsletter is interested in good news. It likes to brag a little about alumni. *It needs you as reporters.* It can only give what it gets. Be a supplier. Bravo to: Rev. Kenneth Robitaille '50, on being appointed Prelate of Honor; Tom Bradbury, '39 and Ed Nelligan, '45 on being made Knights of St. Gregory; John Bennett, '48, on being made a Knight of St. Sylvestre; Victoria DeMarco '40, Mary Dobell '24 and Abby Ann Lynch, on being awarded the *Pro Ecclesia et Pontifice Cross*; Paul Weiler, '60 for appointment as Mackenzie King Professor of Canadian Studies at Harvard and for his LL. D. (*honoris causa*) from

University of British Columbia; Susan Purcell, '66 for co-authoring the first biography of Jean Drapeau; Gene Scanlan, '56, as volunteer teacher in Sierra Leone; Peter Ferren, '56 on appointment as Director of Education, Welland County (RCSSB); Mary Ann Boyle, '52 for full leadership and all responsibility on the Ottawa Telethon; Gus Arrigo, '54, John Finley, '60, Casimir Herold, '64, Hugh Kelly, '56, Vince Kelly, '59, Bill Hawken, '60, Marc Lefebvre, '48, on being named Queen's Counsels. John Casey '43 on his appointment to the Appellate Court of the State of New York.

## Help Wanted—Only Alumni Need Apply

NOMINATIONS ARE NOW BEING SOUGHT FOR THE two Alumni assessor positions on the St. Michael's College Collegium. This governing body handles the business and financial affairs for SMC. Present or past members of the SMC staff are excluded. Each candidate must be nominated by five SMC alumni and consent to the nomination. A form for this purpose is available from the Alumni Office, Carr 310.

The SMC Electoral College, whose responsibility it is to elect these two alumni members, will interview each candidate and elect two members to fill the terms of office which run from July 1, 1981 until June 30, 1983.

## *SMC Graduates Who Have Died Since Last Newsletter Release*

Allen, Rev. Elliott B. '46  
Auger, Michael J. P. '56  
Bergeron, Percy C. '30  
Biondi, Michael B. (Rev.) '47  
Buckley, Robert R. J. '47  
Chrysler, Mrs. Alan (Mary Mulvihill) '51  
Healy, Rev. T. Lewellyn '25  
Horgan, Gerald S. '40  
LePalm, Mrs. M. Loretto (Kehoe) '35  
McAlpine, J. Cyril '28  
Sister Mary Augusta (Murphy, Madeleine) '18  
Overend, Mrs. F. J. (Marion Smith) '17  
Picchione, Mrs. John (Luciana Marchionne) '71  
Sister St. Joan (Myrtle M. McQueen) '32  
Sammon, Joseph '34  
Sullivan, John A. '78  
Sullivan, Robert H. '42  
Tipping, Rev. Clair J. '49  
Webster, Most Rev. Benjamin I. '19

**ST. MICHAEL'S COLLEGE**  
**PROGRAMME OF EVENTS – SPRING REUNION**

**JUNE 5, 6, 7, 1981**

**1911, 1921, 1931, 1941, 1956**

June 5 Friday	8.00 p.m.	Reception — Lounge, Brennan Hall
June 6 Saturday	10:00 a.m.	Registration — Hart House — U. of T
	10:30 a.m. to 2:30 p.m.	Bus Tours of Campus — Carillon Recital etc
	12:00 noon	Luncheon — Hart House**
	2:45 p.m.	Buses to President Ham's for Garden Party (Please use bus)
	3:00 p.m. to 5:30 p.m.	President Ham's Garden Party
	3:35 p.m. to 5:10 p.m.	Buses back to Hart House
	6:30 p.m.	Preprandials for St. Mike's grads Lounge — Brennan Hall
	7:30 p.m. to	Dinner — Canada Room, Brennan Hall (Reservations required)
	Midnight	After Dinner — Lounge, Brennan Hall
June 7 Sunday	11:00 a.m.	Reunion Mass — College Chapel
	12:00 noon	Brunch — Canada Room, Brennan Hall (Reservations required)

The College is your host for Reception, Cocktail Party, Dinner and Sunday Brunch, by reservation, with S.M.C. Alumni Office.

\*\*Hart House Luncheon: please order through Hart House, U. of T.

**SMC SPRING REUNION 1981**

**June 5, 6, 7**

YEAR REPS: 1911 — no living grads  
1921 — Mel Kelly  
1931 — Jim Clancy  
1941 — Albert Mallon  
1956 — Karen (Tuckey) Abbott



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 KELLY PARISH L.  
 81 ST. MARY ST.  
 TORONTO DNT.  
 CANADA M5S 1J4

The University of  
 St. Michael's College

Alumni Newsletter

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## CHANGES?

Your Name: \_\_\_\_\_ Previous Name: \_\_\_\_\_

Faculty and / or Major: \_\_\_\_\_ Degree(s): \_\_\_\_\_ Grad Year(s): \_\_\_\_\_

Name of Spouse: \_\_\_\_\_ Is spouse a SMC Grade? \_\_\_\_\_

Spcuse's Previous Surname: \_\_\_\_\_

Correct  Incorrect

New Address Is: \_\_\_\_\_

Phone: \_\_\_\_\_ Postal Code, if not shown above: \_\_\_\_\_

### PARENTS:

If your son or daughter is an alumnus / alumna and has moved, please notify the Alumni Office in order that this magazine may be forwarded to the proper address.

### WHO RECEIVES NEWSLETTERS?

All Alumni whose addresses are correct on Alumni files. Why does one family member receive a copy and not another? Because of production and mailing costs, the policy has been adopted to send only one copy of the Newsletter to each household.



